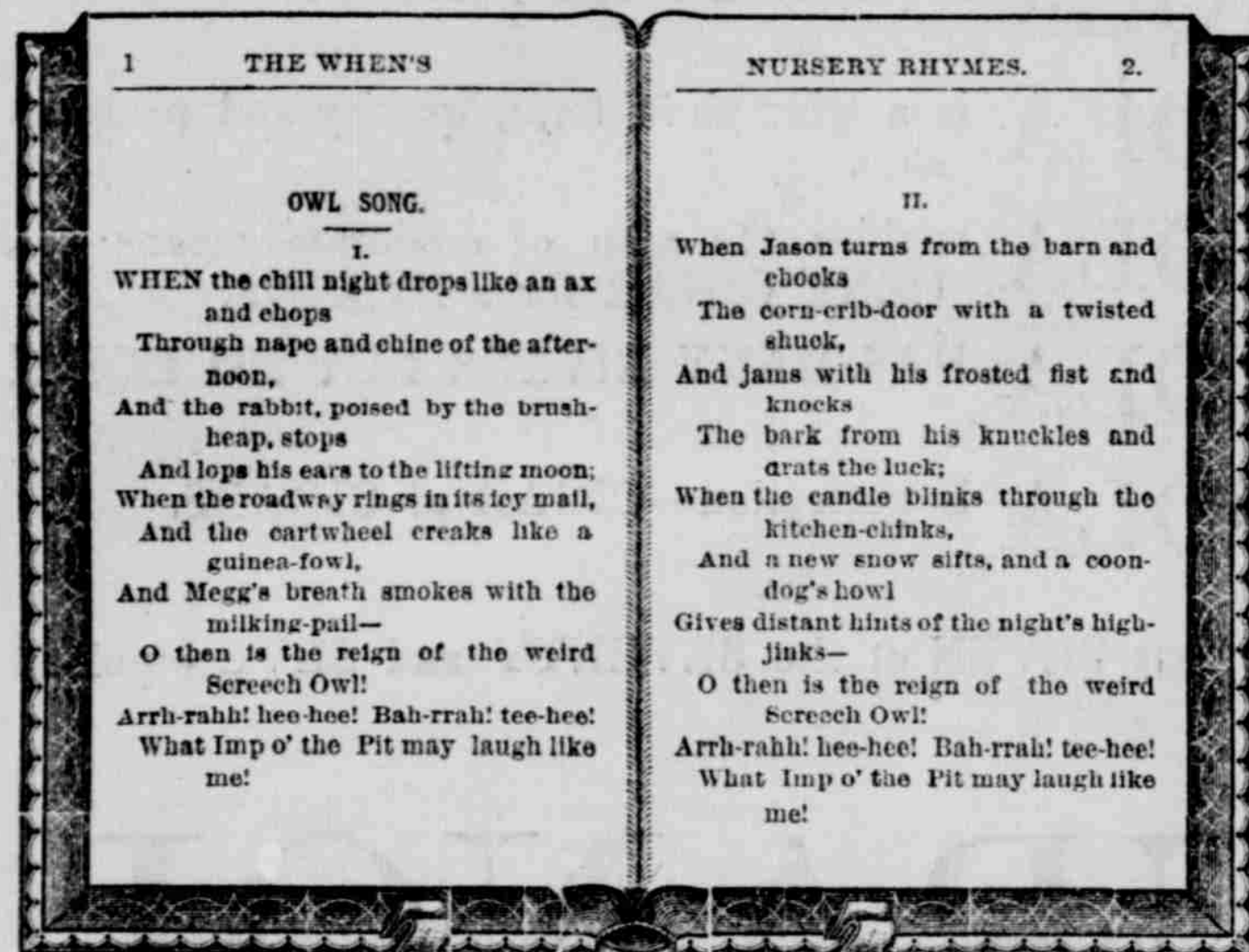


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P. S.—Reward offered for the return of our Poet, who eluded  
us this week.

### PARNELLITES FULL OF HATE

Bloody Riots Feared at Dublin To-day  
If the McCarthyites Show Themselves.

Unusual Precautions Taken by the Authorities  
to Prevent an Outbreak—Dillon Charged  
with Being a Murderer.

Parnell's Remains on Their Way from  
Walsingham Terrace to Ireland.

Many Marks of Respect During the Funeral  
Procession—Casket Viewed by the People at  
Willesden—Irish Party Leadership.

#### GRAVE FEARS AT DUBLIN.

Bloodshed May Erupt if the McCarthyites  
Attend Parnell's Funeral.

LONDON, Oct. 10.—To-morrow is looked forward to with fear and trembling among the more peaceable residents of Dublin. Never in the present century since the ill-fated effort of Emmet and his associates to stir up a revolution has there been such a feeling of unrest and apprehension in the chief city of Ireland. The promise of the authorities that they are able to maintain the peace has but little reassuring influence on those who know how Parnell was worshipped in Dublin, and the strength of the hatred against the men who are regarded as his murderers. If the McCarthyites attempt to take part in Sunday's demonstration a riot and, perhaps, bloodshed is certain. Even if they do not, it is unlikely that the multitude of mourners will be satisfied short of some violent protest from the leading Parnellites, but it is said that they are as anxious as any to prevent violence from obtaining away. Mr. Redmond has sent a message to Dublin, earnestly beseeching the people to prove their respect and love for the dead by making their demonstration as peaceable as it will be imposing, and to give their enemies no opportunity to say that the friends of Parnell were the foes of order. These admonitions, however, fall on many ears that seem deaf to all but the gospel of revenge. Already the delegations are thronging into Dublin from all parts of Ireland, and it is feared that even to-night may not pass without the anger of the Parnellites finding expression in that city. An extra force of police have been on duty during the day, and all the men required on the streets are ordered to be ready in barracks to-night to answer any call that may be made for their service. The Dublin Freeman's Journal to-day announces, "with the most acute pain," that Messrs. Dillon, Sexton and others will be forced to absent themselves from Parnell's funeral. The Freeman's Journal adds, under the heading, "A Reign of Terror," "If there is any violence the Irish people will be united in one sentiment, and the result will be a reign of terror. The starting point to which Mr. John Dillon was subjected show the deep fund of anger and feeling which has been provoked by United Ireland. The McCarthyites had every desire to pay a last tribute to the dead, but it is now perfectly plain that they could not do so without rendering probable an insult to the sacred presence of the dead by causing an exhibition of intolerance and anger upon the part of an infuriated section of his followers. Nothing but a desire to preserve the public peace, and a determination to guard Ireland from reproach, has influenced their decision to be absent."

The Dublin Express to-day, commenting upon the dilemma in which the McCarthyites are placed owing to the opposition to their attendance at the funeral, says: "The man whom they loved and followed, and then hunted to death? Their vile and cowardly insults failed to crush his proud spirit, but they broke his heart. With what feelings would they regard their handiwork?"

As Mr. John Dillon, member of Parliament for East Mayo, was passing down Sackville street in Dublin yesterday evening, he was met by a rough, who said, "You're a murderer." Mr. Dillon managed to pass without further trouble, but twenty yards further on he was accosted by two other men, who also approached him, saying in a threatening manner: "There's Dillon, the murderer."

Mr. Dillon says that the men had been drinking, but it is asserted that the language used was the result of secret meetings of Parnellites. The situation of affairs is regarded as critical.

A large contingent of members of the National League of Belfast and the leadership committee are on the way to Dublin to take part in the funeral. The Belfast contingent will specially occupy a prominent place in the procession, carrying a huge wreath with the "Red Hand" of Ulster worked in red flowers in its center, and the words "Murdered" and "Revenge" in red and purple flowers, respectively, on the top and bottom.

In an editorial article to-day United Ireland says: "It must be a day of truth. The battle can be renewed soon enough afterward. Every participant should consider himself responsible for order. Let not our enemies be able to reproach us with giving a solemn national act a partisan character. The principles our leader battled for will survive. Let us show the world that the spirit lives in the men whom he loved and led."

A meeting of the chiefs of police was held at Dublin Castle this evening, to agree upon such measures as may be necessary for the preservation of the public peace. Concerted precautions against any possible disorder was taken. Every available constable will be on duty, and the soldiers will be kept ready at the barracks to-night. Mr. Dillon's house and the office of the Freeman's Journal are guarded to-night.

#### EN ROUTE TO IRELAND.

Parnell's Remains Escorted to Brighton Station by a Large Crowd.

LONDON, Oct. 10.—An enormous concourse of people surrounded Walsingham Terrace this morning when the casket containing the remains of the late Charles Stewart Parnell was taken from the house. Slowly and sadly was the body placed in an open hearse drawn by four horses, and at 12:15 o'clock P. M. the cortege started for the railroad station, amid a terrific down-pour of rain. Immediately following the hearse in mourning coaches were the committee of Parnell's funeral, who had been selected to escort the body to Holyhead. The route to the railroad station was lined with masses of people, who silently and respectfully watched the passage of the funeral procession. At the station the remains were placed on a hearse, started for Willesden Junction, to which place the car was taken direct, attached, at 7 P. M., to the train bound for Holyhead. The remains consequently did not pass through London, as at first proposed. Mrs. Parnell is utterly unable to accompany the remains to Dublin. She is too ill to undertake the journey.

There was a terrible scene inside the house when the casket was about to be removed. The grief of Mrs. Parnell was most poignant, and she could win difficulty be persuaded to allow the coffin to be taken away. As a mark of respect to the dead the blinds of many houses along the route followed by the funeral procession on its way to the station were drawn down and on every side were signs of sincere sympathy. The casket was covered with magnificent wreaths of flowers, one of which, in the center of all, was from his wife. As the hearse passed them, despite the down-pouring rain, the spectators took off their hats and stood uncovered un-

til the last carriage had gone by. A dozen carriages followed the hearse from Walsingham Terrace to the station, containing, among others, Mrs. Dickinson (Mrs. Parnell's sister), Mrs. Pierce Mahoney, Mr. Henry Parnell, Mr. John Redmond, M. P.; Mr. Pierce Mahoney, M. P.; Henry Harrison, M. P.; Mr. James J. O'Kelly, M. P.; Col. John O'Connell, M. P.; Mr. John O'Connor, M. P.; Mr. Henry Campbell, M. P. and Mr. James G. Fitzgerald, M. P. Also in the mournful procession from the Dublin corporation leadership committee sent to escort the body to Dublin. At the station at Brighton the funeral party waited an hour, the building being packed with people pressing forward to get a glimpse of the casket. It was 1:45 P. M. before the remains were placed on board the train, which then started for Willesden Junction.

When the train containing the body of Mr. Parnell arrived at Willesden, a great crowd rushed towards the carriage in which the remains were deposited. As the doors were opened all reverently bowed their heads, and stood with silent expectancy, apparently waiting for some leading Parnellite to speak. It was found, however, that time would not permit of any ceremony. It had been planned that when the coffin should be temporarily removed from the car some distinguished member of the league was to deliver an address, but all that it was possible to do was to uncover the coffin, which was lying in a case in which it had been placed for transit from Brighton, and follow the people to pass in single file through the railway carriage. This was successfully carried out. Many persons in the line were observed to be moved to tears. Delegates from several branches of the London League placed wreaths upon the bier. Mrs. Parnell's wreath was visible at the head of the casket when the funeral train reached Willesden Junction. It bore, in letters beautifully and artistically formed of flowers, the words: "To my own true love, my husband, my king."

The funeral to-morrow promises to be one of the most imposing ever held in Ireland. Special trains from all parts of the country will bring tens of thousands of mourners to Dublin. The city this morning is crowded with people, and the order of the procession, and the route it will follow, James Stephens, the ex-leader of the Fenian Brotherhood, has been assigned a special position in the parade, which, without doubt, will be a most remarkable turning out of the masses of the Irish people.

It is understood that the late Mr. Parnell's family are opposed to having his remains interred in Glasnevin, for the reason that it is a Catholic cemetery. The dead leader's brother-in-law, Mr. McDermott, telegraphed as follows to Mrs. Parnell: "Charles's father is buried in the family vault at Mount Jerome, where Charles should also be buried. Wire if I may insist upon this." To which above message Mrs. Parnell sent this answer: "Many thanks; arrangements completed." Mr. McDermott also telegraphed to Mr. Pierce Mahoney, member of Parliament for North Meath, one of the parliamentary committee attending to the funeral arrangements at Brighton, making suggestions similar to those he had made to Mrs. Parnell. Mr. Mahoney replied: "Mrs. Parnell considers that the strong wish of the people should prevail." Mr. McDermott is not only a relative of the dead man but he is also the family solicitor.

The funeral preparations at the City Hall in Dublin are completed. The building throughout is draped with black. The catafalque will be in the center, covered with black pall and surrounded by a hexagonal barrier. The details are so arranged that visitors will be obliged to march past the casket in strict order, in single file. Rev. M. Vincent, the chaplain of the Rotunda Hospital, has as last been selected as the officiating clergyman at the grave. A number of the followers of Mr. Parnell went to Holyhead to meet the remains and escort them to Dublin. A wreath inscribed with the names of the Parnellites—thirty-one of his faithful adherents—will be placed upon the bier.

In an interview to-day Mr. Timothy Harrington, Nationalist member of Parliament for Dublin, said that neither he nor any other of Parnell's parliamentary colleagues would speak of the political effects the death would be likely to occasion until after the funeral had taken place. There would be no speaking at the grave. United Ireland says that the arrangements made are a security with dignity and in a manner worthy of the great national effort. Nothing can occur to mar the solemnity of the occasion, it says.

Mr. Parnell's sister, Mrs. Dickinson, says that she does not believe that he left any, as he had said that he did not intend to make one. She thinks that he wished his brother, Howard Parnell, an American, to inherit his property.

Reports circulated in regard to Mr. Parnell's alleged neglect of his mother have caused great pain to his relatives. Mrs. Dickinson said, referring to this subject: "Mr. Parnell was very kind to his relatives, especially to his mother. He was not a man whose affections were easily engaged, but a truer friend or better son and brother could not be found. His anxiety for his mother's comfort and welfare was always manifest. During her frequent illnesses he was at her bedside to relieve her, and he was always ready to help the distressed. He was the last man to desert his supporters to suffer in his behalf, but I am certain that his desire would be that over his grave all differences should be sunk."

#### IRISH PARTY LEADERSHIP.

John Dillon Said to Be the Only Home-Entire Advocate Available for the Place.

LONDON, Oct. 10.—A leading Dublin lawyer, who has taken an active interest in Irish politics for the past thirty years, but who has hitherto steadfastly refused to accept office, in speaking to-day concerning the future of the Irish party, now that Mr. Parnell is dead, said: "There is no possibility of ever again making the cry of 'union' the pretense under which all honest difference of opinion in Ireland is to be strangled. Mr. Parnell's reign was one of east-iron rigidity, under which all thought was crushed. Such union as that there will never be, but a reasonable unity of purpose there must be. Mr. John Dillon is now the only man seriously named as the homely successor of Parnell. This is very intelligible. Mr. Sexton does not care to lead. Besides, his amiable temperament unfits him for the stern work, but the qualities one looks for in a real leader are obscured by the methods in which Mr. Healy allows himself to indulge. Mr. William O'Brien does not wish to hold authority in his hands. He would much prefer to be Mr. Dillon's philosopher and friend to that everything points to Mr. Dillon. Mr. Dillon's task is now comparatively easy. The heavy work has been done. Mr. Dillon has the whole situation in his hands. The chief difficulties will be financial and strategic. Money will come from America if the Irish-Americans are satisfied the struggle in Ireland is at an end. Great organizations cannot be maintained, parliamentary expenses cannot be met, envoys must be sent by post over land and ocean without rest, unless well stored coffers are at their back. Perhaps Mr. Dillon and Mr. O'Brien might now appeal more successfully to the Irish in America, but there or elsewhere the treasury must be drawn upon if the movement is not to die by inanition. The men talk of an imperium in imperio they ought to remember that the more you demand from the active and energetic of citizenship the more likely they are to assert ecclesiastical authority and to over-awe lay authority with its supernatural sanctions. Put the churchman into public life and he becomes an ordinary educated citizen, entitled to speak, but liable to be criticized. A man like Mr. Dillon sees all this, and I have great hopes that most leading churchmen will prove its truth."

The afternoon newspapers all moralized more or less on the contrast between the funeral of Mr. Parnell and Right Hon. W. H. Smith—the one quiet and full of respect and peace; the other a scene of rage and bitterness. The Spectator has an article full of its usual acidity, in which it says: "England survives all her foes, even those of her own blood. It would be a mere affectation to mourn the death of Parnell."

til the last carriage had gone by. A dozen carriages followed the hearse from Walsingham Terrace to the station, containing, among others, Mrs. Dickinson (Mrs. Parnell's sister), Mrs. Pierce Mahoney, Mr. Henry Parnell, Mr. John Redmond, M. P.; Mr. Pierce Mahoney, M. P.; Henry Harrison, M. P.; Mr. James J. O'Kelly, M. P.; Col. John O'Connell, M. P.; Mr. John O'Connor, M. P.; Mr. Henry Campbell, M. P. and Mr. James G. Fitzgerald, M. P. Also in the mournful procession from the Dublin corporation leadership committee sent to escort the body to Dublin. At the station at Brighton the funeral party waited an hour, the building being packed with people pressing forward to get a glimpse of the casket. It was 1:45 P. M. before the remains were placed on board the train, which then started for Willesden Junction.

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(Continued on Fourth Page.)

### EVOLUTION AND THEOLOGY

Methodists Discuss Effects of Scientific  
Researches on Religious Thought.

Learned Men of Two Continents Treat the  
Subject in All Its Phases and Draw Con-  
clusions of Interest to Christians.

Criticism of the Holy Scriptures Should  
Be Welcomed by the Church.

Nothing Gained by Repelling Science, While  
Inquiries Often Result in Good—Theories  
of Skeptics Contradicted by Facts.

#### SCIENCE AND RELIGION.

Interesting Paper Read Before the Meth-  
odist Ecumenical Council.

WASHINGTON, Oct. 10.—The fourth day's session of the Methodist ecumenical council, presided over by Rev. Dr. William Arthur, of England, who conducted the devotional exercises, reading the hymn, "Thou Leadest Me." Prayer was offered by Rev. John Wakefield, of Canada. Rev. Dr. A. S. Hunt, of New York, one of the secretaries of the American Bible Society, read a Scripture lesson from the book of Job. Through Secretary King, the committee on business reported the following resolutions and memorials, which were held for consideration at a later day: Resolution concerning an address to the Methodist members and churches for ecumenical conference, resolution as to the conclusion of the reading of essays, resolution on the appointment of a general foreign missionary council for Methodist churches, memorial in reference to the closing of the Columbian exposition on Sunday.

The regular programme of the day was then taken up. The first essay was one prepared by Percy W. Bunting, of the Contemporary Review, entitled "The Influence of Modern Scientific Progress on Religious Thought." In Mr. Bunting's absence, the paper was read by J. B. Slack, of London. Mr. Bunting said that in obeying the instructions of the British committee to write a paper for the conference on the subject named, he did not desire to have any training, either in science or theology. He had less acquaintance with either subject than many of the readers, and all he could do was to state briefly the thoughts on this great subject which had come to a casual reader of other men's papers bearing on it. When we speak of the influence of scientific thought, the writer said, we all mean the great theory of evolution which has changed not only our thoughts, but our methods of thinking, and has transferred both science and theology from the domain of the past to the domain of the future. The former system of ideas was static, it sought to formulate the constitution of nature and man conceived as working in certain fixed lines, according to certain established rules. The newer system deals with nature and man conceived as evolving, as a whole along a certain order of progress towards a future end; it is dynamical and is concerned not so much with what is as with what is to be. In order to take this view, the writer held that it was not necessary to adopt a particular theory of the methods or the limitations of evolution. The evolutionary process may prevail within certain bounds or may be held universal, absolute, all explaining. What is important is the broad view of progress by development, which has given a new mold to thought.

TRUTH AND EVOLUTION THEORIES.

To a plain man, the writer said, it was not enough to say that evolution is not proved. Even if it proved it is only shown that certain departments of nature, and only extreme men carry it into psychology and ethics. The outlines of orthodox faith are therefore safe and sound. True it is there are extreme views of and extreme men of science. But in all the turmoil and all the perplexity, what the religious man seeks is a secure foundation on which faith may rest pending the strife. Suppose, the writer said, the extreme view of the range and sweep of evolution to turn out in the progress of thought, to be true; suppose it to be a universal method—the master key of nature. Where then are the foundations of the Christian faith? This is what we want to know. If evolution be a revelation of a fundamental truth, the kingdom of nature, how stands the kingdom of grace?

Mr. Bunting then distributed the answers which suggested themselves to him under several heads. They commit, he says, no one to himself. He does not think they express an average thought in Britain, but he is inclined to believe that they are something like a sketch of the position of the more advanced and reflective minds of his country. It has been discovered, he continues, that evolution itself postulates something out of which it evolves other things, and also an evolving basis. The American writer, Fiske, has best presented evolutionary theism; all events of nature, and all events of human history, are the result of a creative power of benevolent purpose but limited powers is, after all, an eccentricity in our day. Some powerful minds have argued for it but not heartily. The supreme goodness is an intuition of the heart. The argument for it rests upon that intuition, the mind and heart both resent permanent chaos and desolation. God's moral character is to be learned from His moral creations: from the characters, he has made, not from His stones, vegetables and beasts.

On the whole, the question of the fatherhood of God seems and can receive little or no light from any part of His creation short of man. So far as we can see the laws of the natural and the spiritual worlds differ too widely for comparison. On the moral nature and the immortality of man science, again, has so little to teach that its modern developments leave the matter much where they found it. The belief in immortality rests intimately upon the belief in the fatherhood of God. God is not the god of the dead, but of the living. The two thoughts stand or fall together. The hope of immortality has never rested on a physical basis. What modern thought has done has rather been to smooth away the physical difficulties in its way. The modern mind has so steeped itself in science as to blunt its sense of the spiritual faculties. Agnosticism appears to rest upon the idea that nothing is to be believed which does not rest on experiment and induction. The question is not one of science, but of philosophy. If it be asked, could evolution be true, what grounds the power of will can be deemed higher than that of intelligence is it unwise to argue that evolution itself tends to make us so judge. If the faculties of man have been historically developed in orderly succession, would it not appear, under a survey of this progress, that there is a real scale of lower and higher, and in such a scale do not the governing powers of consciousness and will stand higher than those of mere intelligence? I do not know, but I suggest the question. The will of man knows itself to be at its best in loving and free submission to the will of God, and the will of God completes the freedom of the will of man by the revelation of love.

THE SPIRITUAL HISTORY OF MAN.

Treating of the spiritual history of man, the writer says in this view mankind have come into the world by gradual process developed of creatures infra-human, but possessing already premonitions of intellectual and even moral qualities, in the form of instincts. Consciousness, volition and conscience are produced gradually, side by side with a growing complexity of physiological structure, which is probably necessary to

the spiritual history of man. The writer says in this view mankind have come into the world by gradual process developed of creatures infra-human, but possessing already premonitions of intellectual and even moral qualities, in the form of instincts. Consciousness, volition and conscience are produced gradually, side by side with a growing complexity of physiological structure, which is probably necessary to